

Christian Secretary.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES.

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For the Christian Secretary.

The Deserters.

I am not much versed in martial law, or military tactics. I only know that those who volunteer in the service of their country, or, in plain language, hire themselves out to kill their fellow men of some other country—if they desert their post and run away, they are very rigorously dealt with. Whether this is right or wrong, or which is preferable, to be shot as a deserter, I shall not stop to inquire. My own opinion is, that killing each other, under any circumstances, is very bad business. But I am thinking that deserters are not wholly confined to the military; I am sure that something like it, at least, is found among those who have enlisted in the service of Christ. For instance—in a time of special religious interest, when the attention of the whole community is directed to the subject, numbers eagerly flock around the standard of Christ, ready to enlist under his banners, and bold to do battle for the truth. And for a while they are found in the ranks, brandishing their armor with quite a show of courage. But their ardor soon abates, and usually it is not long before the number "on duty" is greatly diminished. And where are the delinquents? Of course they enlisted for life; so their term of service has not expired. Examine the "roll," and there you will find a long list of names, scores, perhaps hundreds. Then go to the covenant meeting, or the prayer meeting, and you may not find *them*. Where are they? Sick?—alas! they have deserted—laid aside their weapons, and appear to be on good terms with the enemy. And what shall be done with them? Shall the rules of discipline be applied? Oh no; they may be offended, and the "company" broken up. Probably they enlisted but to obtain the "bounty"—or perhaps they were received as "honorary" members. At any rate they have no idea of performing "actual service." But there is to be a grand Review by and by. The Great Leader will summon all the "Sacramental Host" before Him. Then, their armor will be given up and inspected—the account of their service accurately summed up—and the bounty money distributed by the Prince himself. Here, a company of toil-worn veterans, washed from the dust of their warfare, and clothed in "white robes"—there, a valiant band, bearing the marks of sore conflict with the "powers of darkness," and they are made "kings and priests" unto God. Others who through trials and temptations have been "faithful unto death," are presented with "crowns of life." And to some are given "harps of gold," "palms of victory," "white stones," and "new names." And then they all share the welcome benediction, "Well done, good and faithful servants, enter into the joy of your Lord." But what will become of the deserters?

Means of Religious Revival.

There are incidents in narratives of revivals of religion that bring before the mind of the ever-watchful, faithful pastor, the means of securing the same rich blessing for the people of his charge. A venerable father in the ministry once said, "I never had a revival of religion (and there were many under his ministry) without intending to have it." Another of less experience, but who has enjoyed a number of those precious harvest seasons, added, "I never intended to have a revival, and set about it, but the blessing of God descended." The study of revivals, their rise, progress, and essential characteristics, with the Bible as our standard, would show that they are the certain legitimate result of several causes, and that, as in other things, like causes, in their proper relations, will invariably produce like results. We cannot expect religion to be revived without appropriate means, and though we are to go to the Bible for instruction in this as on all other subjects connected with our work, Providential interpretation of Bible instruction will help us in the adaptation of means to the end. Will not some of the fathers and elder brothers who have participated in those pure and beautiful streams of Divine influence that descended upon the churches from twenty to forty years ago, give to their younger brethren their recollections of those scenes? It is not the fact of a revival and the number of hopeful converts that we need, but the state of the congregation previous to the reformation; the kind of truth presented, its effect upon individual minds, their exercises under the influence of the truth and the Spirit of God, the circumstances of the changes in individuals, and

their subsequent character in its relation to the means employed for their conversion and sanctification.

We long to see these seasons of refreshing renewed, and it seems to us that just at this time no more effective service could be rendered to the churches, than for the fathers to gather up the reminiscences of olden time and scatter them abroad through the press.—*All & Vis.*

Union for Prayer at the Commencement of 1849.

The Evangelical Christendom for the present month contains the following suggestions, the propriety and importance of which we cordially endorse. We hope the proposed concert will be extensively observed in the United States.
"For some years past there has been an agreement for prayer among the people of God, in various places and churches, at the commencement of each year. It is proposed to conclude the present year and commence the coming one by a similar union. The time suggested is the eight days beginning Dec. 31, 1848, and ending Jan. 7, 1849. An hour at least, morning and evening, is expected to be set apart for private or social prayer. The hour between eight and nine has hitherto been adopted; but each individual and each congregation must judge for themselves in this matter.

Every successive year, with its heavier and more rapid strokes of judgment, is calling on the saints of God to arise and plead. For the divided Church of Christ—for a dying world—they are called on to plead! For the arrestment of iniquity—for the averting of judgments—for the gathering in of souls—for the ripening of saints—for the hastening of the kingdom—they are summoned to abound in prayer without ceasing, night and day.—*Jer. xxxiii. 3; Dan. ix. 16-19; Matt. xviii. 19.*

The Church of the Middle Ages—Its Influences.

The Church, having survived the downfall of the empire, and having achieved the conversion of the barbarians to a Christianity modified indeed and barbarized, yet not wholly corrupted—became the most remarkable institution, and the most powerful, whether good or evil, that the world has ever seen. We have our Protestant and Puritan judgment strongly made up against the superstitious Christianity and the hierarchical and domineering Church of the middle ages; but that judgment needs revising, if it hinders us from seeing that even a superstitious Christianity was better than none, or if it forbids us to acknowledge that the great conservative power of those ages—the power which counteracted the universal tendency to barbarism—was in the Church rather than out of it. The Church, with all its superstitions, was the ark that saved Christianity itself from being lost in that universal deluge; it contained, indeed, unclean and ravenous beasts, but within it, as it floated on, was the only hope for the restoration of life and beauty to the desolated world.—The Church, like that primitive Christianity of which it held the tradition, was a power of association and of union; it remembered that in the fellowship of Christians the distinctions of nationality, of blood and of outward condition, are insignificant; and it became the efficient means of fusing and blending the conquerors with the conquered. The Church kept up the use of letters and of a learned language, and thus gave dignity and sanctity to learning. The Church having established itself with its hierarchy in every kingdom, in every principality, in every city, in every castle, was the organization which gave unity to Europe, and held its parts together as members of one system, all owing allegiance to one law higher than the will of kings.—The Church stood in the sight of all Europe, the embodiment and organization of a power essentially moral, and yet more coercive and more terrible than the power of the sword. It stood between the king and his people, between the feudal lord and his vassal, between the master and his helpless thrall. The mailed baron with his retainers around him—the belted earl in the splendor of the sun, shining down upon us from infinite depths, as if it were the eye of infinite love? Are they not characterized in green and blue, in purple and gold, upon the fair face of earth and ocean, mountain and meadow, forest and glen? Do we not hear them in the whispering winds, the rolling thunders, the rushing waves? Do we not see them, fear them, feel them, in the mystic chambers, the never-ceasing echoes of our own immortal spirit, when earth and sky are still, and nought is heard, nought is felt but the beatings of the heart?

Yes, there are voices of God, symbols and revelations of God everywhere; and we have only to listen and read, to pause and meditate, to attain His mighty and mysterious thoughts.—*Rev. R. Turnbull, in National Preacher.*
On Sabbath evening last, Rev. Dr. Cheever preached the first of a short series of discourses on the evils and dangers of being carried away by the excitement of gold. His text was—
"My people ask counsel of their stocks, and their stuff declareth unto them."—*Hosea iv. 12.*
He began by adverting to the coincidence of words: that the same term which was used to denote the object of ancient idolatry, had been adopted in modern times, to represent the great object of covetousness—the idolatry chiefly denounced and to be chiefly guarded against under the New Testament. In former times they asked counsel of their "stocks," and now-a-days men's happiness seems to be wrapped up in their "stocks."
He then took up Pilgrim's Progress, and showed, in a variety of lights, the aptness of Bunyan's illustrations, and the curious applicability of his narratives to the dangers and temptations that are now besetting the path of Christian professors. The "Plain of Ease," which was so narrow in Bunyan's day, has spread out to an almost interminable breadth before us. We dwell at ease; we are surrounded by prosperity; persecution is unknown; the possession and practice of piety seem to be even a passport to honor. We seem to be passing over a broad interval—rich, and beautiful, and luxuriant—where Christians will get but poorly prepared for the dangers that are next to meet them. God says: "Woe to them that are at ease in Zion," and yet it is evident that many are allowing themselves to be drawn into one form or another of self-indulgence. Pilgrim Christian dared not stop on the plain; but, thanking God that he might enjoy that season of relief and ease, he kept on his way, neither sitting down to enjoy himself, nor turning aside to gather the delights that lay near his path, but not in it. Anything is dangerous which you cannot enjoy in the way, but for which you must go out of the way, or stop in the way.
Dr. C. then adverted to the hill "Lucifer," in such dangerous proximity to the road through the Plain of Ease; but not in the road itself. Instead of a silver mine we have a gold mine; not deep within the earth, with a crumbling brink, that often slides beneath the feet, and betrays the incautious victim, but spread along the surface of the ground. The hill has become a mountain. He gave a scathing description of the man *Demas*, once a zealous fellow-laborer of the apostle, who now stands near the Pilgrim's way, to invite them just to go and look at the mine. If any of those who once turn aside shall be so fortunate as to recover the way, we shall see them come back, sickly, downcast, anxious, and as Bunyan says, "not one of them will ever be his own man again."

The Thoughts of God.

It must be clear, we think, from the very nature of the case, that we cannot attain all the thoughts of God; and that, in all probability, we can attain none of them in a perfect manner. "Canst thou, by searching, find out God? canst thou find out the Almighty unto perfection?"—"Great is the mystery of godliness!"—"O the depths both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

But we can surely attain some of the thoughts of God. In other words, God can communicate Himself unto us. He can reach our minds, put us in possession of His thoughts. And yet, some have doubted this, and insisted, because we could know little, we could know nothing of God, either from nature or from revelation.—But surely this is to limit the Holy One of Israel. It is to bind God himself in the chains of a resistless fate—a power stronger than himself, a power which must be more than infinite, more than omnipotent—which is absurd. What! God not reveal Himself—not embody His thoughts—not transmit them to the minds of His creatures, if He so will it! Can we, creatures of a day, communicate with the distant, nay, with the unborn; can we incarnate our thoughts in books and works; can we send them, with lightning speed, through a thousand miles of magnetic wire, making them luminous to the eye of the far distant friend; and can God, the infinite, the omnipotent, not transmit His thoughts to the souls of the beings whom He has made! The idea is preposterous in itself, and moreover is testified by facts. Look around you and within you, in your body and in your soul, so fearfully and wonderfully made, and you will find the thoughts of God embodied, enshrined, as it were, in living and beautiful forms. Look upwards to the heavens, amid suns and stars, and downwards to the earth with hills and valleys, woods and rivers, fruits and flowers—what see you? Thought!—thought everywhere—thought embodied in permanent shapes, or leaping in living action into permanent results. Here are wisdom the most wondrous, goodness the most amazing, power the most vast. Whose wisdom, whose goodness, whose power? Earth and sky, body and soul, themselves answer God's! Are men blind or deaf that they do not attain these thoughts? Are they not written with sunbeams on the dark ground of heaven's concave? Are they not revealed in the beauty of the stars, in the splendor of the sun, shining down upon us from infinite depths, as if it were the eye of infinite love? Are they not characterized in green and blue, in purple and gold, upon the fair face of earth and ocean, mountain and meadow, forest and glen? Do we not hear them in the whispering winds, the rolling thunders, the rushing waves? Do we not see them, fear them, feel them, in the mystic chambers, the never-ceasing echoes of our own immortal spirit, when earth and sky are still, and nought is heard, nought is felt but the beatings of the heart?

The Papist and the Bible.

The following incident, which occurred in the immediate neighborhood of the writer of this, will serve to illustrate the legitimate influence of the Roman Catholic priesthood upon the mind of one, at least, of the adherents of that system, when deciding the question, Shall I venture to read the Bible for myself?

The facts alluded to are as follows:—Late one afternoon, during the past summer, a traveler, called at the house of a neighbor of the writer of this, and requested food and lodging. The request met with a ready compliance in the hearts of those of whom it was made, and our traveler was invited to share in the hospitalities of the house. Supper ended, our traveler and his host entered into free conversation on various subjects, in the course of which it appeared that he was from Ireland, that his name was — (it can be given if called for) and that he had been twelve months in this country and was a member of the Roman Catholic Church.

In this way the evening passed, when all came round the family altar, to commend their souls and their bodies to Him to whom the darkness shineth as the light.

In the morning, after breakfast, and at the close of family worship, as the stranger was about to take his leave, the good lady of the house, having learned that he could read, enquired of him if he would like to have the Bible as his own.

"And surely, madam, I should," was the reply.
"Well," said this good lady, "I have one that I would like to give you."
She accordingly retired for a few moments, wrote the man's name on a blank leaf of

the Bible, with the donor, and then put it in the hands of the traveler, about to leave his hostess, never in all probability, to see her again until both meet in the day of final account.

What now had this woman done? She had placed in the hands of a fellow-traveler to the bar of God a book—the book—which is able to make him wise unto salvation—the book whose truths are the wisdom of God, and the power of God, through faith unto salvation.

How was it received by this man? Holding it in his hand a few moments, while a fearful struggle seemed to be going on in his bosom, he replied,

"Oh, madam, after all your other kindnesses, it would be imprudent for me to take this book from you."

"Don't you give yourself any anxiety, sir, about the imprudence of receiving the Bible when it is offered to you," said the lady, "for I will bear the responsibility of that myself."

Foiled in this attempt at an apology for refusing to receive so invaluable a treasure, he laid his hand upon his heart, raised his eyes towards heaven, and said, "O my God I dare not take it!" then turning to the lady, he added, "THE PRIEST WILL NOT ALLOW IT."

Here, in one instant, at least, (and may it not be said, *ab uno disce omnes*, from one, learn all?) we see the true influence of the confessional upon the mind of the penitent, when the man ventures to ask the question, "Shall I, in obedience to the command of Christ, 'search the Scriptures' for myself?"

From the Christian Intelligencer.

Specimens of Indian Preaching.

"Good Peter" was the name usually given to an Indian chief, who was converted to Christianity by the missionary Oakum, in the early part of his labors among the Indians. After his conversion, he became a zealous preacher among his own people. I saw him and the missionary Oakum, in the city of Philadelphia, in my early youth, near sixty years ago, and felt the kindly pressure of his hand. He was a man of venerable appearance, his hair whitened, and all his features softened by the paleness of old age. The interest thus awakened in him made me feel more deeply the account which I afterwards heard related of his mode of preaching:—a specimen of which was given in these few sentences, and which, Mr. Editor, if you think proper to insert them, I send them for publication in the Christian Intelligencer. It was in substance as follows:

He told his Indian brethren "that the Lord Jesus Christ, the Lord of glory, had come from heaven to earth to save sinners. His glory (pointing upward) was like the sun in yonder heavens—so bright—so bright, that with our weak eyes we could not have looked on him. He therefore, to save us, took a body of flesh and wrapped himself in it, as we wrap ourselves in our blanket, and came and lived among us on earth, to teach us how we might be able to live in heaven. And he not only told us the way, but he pointed it out and went before us in it; and, that we might not mistake or forget it, he tracked it for us with his own blood!"

New Brunswick, Dec. 25, 1848.

A Gold Fever.

We regret to perceive, by indications in the secular papers, and by conversations which are daily taking place in our hearing, that quite a "Gold fever" is springing up, with its promise in *El Dorado*, which California has suddenly become. "It is very strange that such discoveries of treasure should have been delayed until now; and that the former possessors should so readily relinquish a tract to which, if we believe all that is said, *Sinbad's* valley of diamonds was nothing; and it is also wonderful, that after the bursting of so many bubbles, every new one should attract as many, and as eager followers as its predecessors. We, however, do not pretend to be competent judges of what are safe "speculations," or investments, or what not. With the single remark that the possession of "gold mines" has hitherto rather impoverished and debased nations than enriched and improved them; and that well cultivated fields, or staple mining products, like coal and iron, are more truly valuable than gold, with its uncertainties, we dismiss this part of the subject. A few words on the general theme will not, we hope, be unkindly received.

Why is it, then, that men run so madly after contingencies? Why will a game of chance, presented in a business aspect, put the whole country, or so many citizens in every part of it, in such a flutter of buying and selling? And how far can a Christian man, who claims to rest his highest desires and hopes on better things, venture toward the whirlpool? Is it not the safer way—temporarily and spiritually considered—to keep out of the danger of the excitement and avoid temptation? Many,

very many, have found their faith weakened, and their interest in the concerns of the kingdom of Christ denuded, by listening to the golden promises of this world. How can our thoughts be calmly fixed on duty, when Saturday night is met almost with a sigh because it must interrupt the current of "news," which elevates and depresses "stocks" as the thermometer is affected by the temperature of the atmosphere? How can the Sabbath prove a season of refreshing, when the mind, wrenched, and but partly disengaged from secular things, will stray away from the themes of the sacred day, to the rumors of the newspapers; and when thought is busy with plans for the morrow, instead of seeking repose in Christ.

All excitement is dangerous which diverts our thoughts from God;—and that is particularly so which promises sudden wealth. When acquired without due pains and patience, wealth itself is a fearful temptation. Few minds are strong enough to bear sudden prosperity; and even those who appear to survive it, lose often in spiritual wealth more than they gain in temporal. And there may be a loss, the whole extent of which will not be known until the day of judgment. Remember the Saviour's form of prayer, "lead us not into temptation." Remember Agar's petition, "give me neither poverty nor riches." If poverty has its temptations, so has wealth; and in both conditions an undue love of the world is the cause of the evil. Let those then who have named the name of Christ, however the world may be shaken around them, walk as becomes their Christian calling. Let them not deny their Redeemer, by becoming mad and eager combatants with the world, for the prizes which the world offers; but rather vindicate their vocation, by adhering to it as presenting superior claims upon their love, their hope, their life, to anything which the world can offer. Whatever tests "California gold" may pass through, the death-bed offers the only means of discovering its true value; and the elements with fervent heart will, at the last, class it with the dross of time. Let not then, through temptation of wealth, the Christian's "fine gold" become dim; or in any spot of this earth the "better land" be forgotten.—*Episcopal Recorder.*

From the Christian Intelligencer.

Negative and Positive Theology.

A Boston paper sketches Dr. Dewey's sermon at the late installation in Hollis street, Boston. It was singular, on such an occasion, to bring out such sound doctrine:—
"A distinct effort must be made to get rid of the habit of denial. Every Protestant negatives much; but the deepest faith is never negative. There is never too much belief: none believe half enough. We must cease upon what is, not what is not."
"We may have gone farther than we suspect. We cannot afford to go on talking about others' errors. Who enough considers the peril of the soul? Whitefield and Edwards spake terribly of it. But nobody yet conceived how dreadful, how dangerous, how hard to ward off, is the curse of sin. This is the great enemy which we have to encounter, gliding through the street, gathering with the multitude—encountering us face to face in solitude—sin."

TRANSCRIBERS OF THE SCRIPTURES.—In transcribing the sacred writers it has been a constant rule with the Jews, that whatever is considered as corrupt, shall not be used, but shall be burnt, or otherwise destroyed. A book of the law, wanting but one letter, with one letter too much, or with an error in one single letter, written with anything but ink, or written on parchment made of the hide of an unclean animal, or on parchment not properly prepared for that use, or prepared by any but Israelites, or on skins of parchment tied together by unclean strings, shall be held to be corrupt; that no work shall be written without a line first drawn on the parchment, no word written by heart, or without having been pronounced orally by the writer; that before he writes the name of God, he shall wash his pen; that no letter shall be joined to another; and that if the blank parchment cannot be seen all round each letter, the roll shall be corrupt. There are certain rules for the length and breadth of each sheet, and for the space to be left between each letter, each word, and each section. Even to this day, it is an obligation on the persons who copy the sacred writings of the synagogues to observe them.

When we withdraw from human intercourse into solitude, we are more peculiarly committed in the presence of the Divinity; yet some men retire into solitude to devise or perpetrate crimes. This is like a man going to brave a lion in his own gloomy desert in the very precincts of his dread abode.—*John Foster.*

We seek advice from others, oftentimes, not because we do not know what we ought to do, but because we do know, and we seek in our advisers a help for a weak will.—*Richter.*

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Christian Secretary.

HARTFORD, FRIDAY, JAN. 12, 1849.

The California Movement.

The thirst for gold continues to manifest itself in all parts of the country, and from every quarter we hear of the organization of companies "for California and the gold mines." Several young men have already left this city for the land of gold, and there are two or three companies preparing to leave. One of these consists of twenty-five men, who are to furnish a capital of one thousand dollars each. They go out in the ship "Gen. Morgan," E. R. Hanks, master. Another company consists of one hundred young men, who furnish three hundred dollars each. This company has already purchased a vessel which is advertised to sail about the 20th of January. Both companies take out, in addition to their own materials, provisions, &c., such merchandise as is supposed to meet with a sale in California. Another company of ten or twelve goes out in the employ of a wealthy capitalist, of this city, to work on shares after they get there. So much for Hartford; other towns and cities, we presume, are not behind us in this enterprise. From present appearances, California bids fair to have a population of at least one hundred thousand within six months. Whether all these will become rich by digging gold, will be seen hereafter.

There is one view of this movement which we have not seen noticed, that is worthy of consideration. It will settle the question in regard to the toleration of slavery there. The action of Congress, even should it allow slavery to exist in California, will make no difference now. The thousands upon thousands who go there, for the purpose of working themselves, and of course will oppose every effort to introduce slavery among them. No doubt, there is at this moment an overwhelming majority in California opposed to the introduction of slavery, which will be rapidly increased by the tide of emigration which is now setting in so strongly.

It is a matter of some astonishment that these gold regions should have remained undiscovered till just the moment that the country became the property of the United States. Southern statesmen were looking upon the accession of California and New Mexico as props to the tottering pillars of slavery; but just as the prize was secured, an overruling Providence, which had heretofore kept this secret from the knowledge of the world, was pleased to make it public; and by the representations made by those already on the spot, tens of thousands of industrious, hard-working men are about to start, or are already on their way, to the land flowing with gold. Whether they will realize their expectations or not, it is evident that they will make laws for California which will tell upon the destinies of future generations. These men go there for the purpose of becoming suddenly rich, but who can doubt that the same unerring hand that leads them there will direct them in constructing laws for this now lawless territory, which shall effectually shut out slavery forever.

Every step that has been taken thus far, since the acquisition of New Mexico and California, has seemed to favor the idea of their being made free territories. The refusal, last summer, of the House of Representatives to admit them, except as free territories—the petition of the citizens of New Mexico for a territorial government in which slavery should be excluded—the discovery of immense quantities of gold in California—all seem to indicate that slavery cannot exist there. Not only will slavery be prohibited, but a pure gospel will be given to the ignorant and oppressed natives of this new country. Heretofore, they have been kept in the most servile ignorance and subjection by their priests; now a better state of things is beginning to dawn upon them. Thousands of books, tracts, and Bibles in the Spanish language have already been sent to them, and they will be followed with fresh supplies. The living preacher has already found his way there, while our Home Mission Societies are directing their special attention to the further cultivation of these barren fields. Without stopping to inquire into the causes that led to the war with Mexico, or the concealed object which a few politicians may have had in bringing it about, it is now pretty certain that they have learned the truth of that passage of Scripture which declares that "it is not in man that walketh to direct his steps."

Notices from Missions.

Assam.—Return of Mr. and Mrs. Bronson.

It is stated on another page of this number, that Mr. and Mrs. Bronson are about to return to the United States. At the last dates it was expected they would leave Nowgong soon after the 1st of October for Calcutta; whence they were to take passage for Boston in the ship Cato, which sailed from this port last autumn with missionaries for Arracan and Tavoy. Their arrival in this country, if Providence favor, may be looked for about the time of the next annual meeting of the Union. The immediate cause of their return is the failure of Mrs. Bronson's health, although the health of Mr. Bronson has also been greatly prostrated.

The following extract of a letter of Mrs. Bronson will show the necessity of the proposed measure, and also with what feelings this last resort of the disabled missionary is anticipated. Mrs. B. writes: "Your kind and sympathizing letter of Nov. 1847, came to hand early in this year. It found me on a bed of sickness and apparently on the verge of the grave. After months of suffering, I am once more raised up, and am able to move about and superintend my family affairs a little. But my system is sadly shattered, and, in all human probability, will never recover the shock it has received, in this enervating climate. This leads us to contemplate a change, in hopes of a restoration to health, without which nothing can be done in our high and precious work. Could those who ensure the frequent returns of missionaries know the heart-rending trial this is to us, (and it is probably the same to all missionaries), their censures would be modified by sympathy. Were only my own life and happiness concerned, how cheerfully, how gladly would I linger and suffer on here, if it was my Heavenly Father's will so to appoint. But, on the contrary, my dear husband is hindered in his labors, and we live on unable to do anything for the cause. But by a timely change, the probability is that health will be restored, and we be permitted to labor yet for years to come. From my heart I can say, *Here, on those dark shores, is*

my home. My heart is here, to live and labor and die among this dear people."

Maulmain.—Baptism of Karens.

Mr. Binney writes from Maulmain, June 21,—"There is an interesting state of things in the Karen church at Newton. Twenty were baptized last Sabbath, five of whom are pupils of the Normal School."

Burnians not impervious to the gospel.

Under date of Sept. 22, Mr. Howard says, "The Lord is fast opening the ears of the Burnians to hear the gospel. Let divine truth be poured in, and the prayer of faith be offered, and we shall surely see the work of the Lord."

China.—Health of the Missionaries.

Mr. Johnson, under date of Hongkong, Sept. 25, says, "I have just received letters from Dr. Dean, dated Shanghai, 19th Sept. He writes that he is still improving in health, and hopes that his trip and a short stay at Ningpo will wholly restore him. He was to leave for Ningpo on the evening of the 19th."

"Letters have just come in, too, from Mr. Macgowan. Dr. Lord and family have been sick, but are now convalescent. Dr. Macgowan had been down with fever, but was recovering. Dr. Dean had remained at Shanghai on account of the sickness at Ningpo. It has been quite sickly there this summer."

Greece.—Mr. Arnold writes from Corfu, Nov. 8: "Interesting events are transpiring in Zante, and here also I meet with some encouragement. The attendance upon my Greek preaching is improved in numbers, character and interest."

[Missionary Magazine.]

REVIVAL AT THE LITERARY INSTITUTION IN SUFFIELD.—We learn from a friend in Suffield that there is a revival of religion in progress in the Literary Institution in that town, and that several of the pupils have already become subjects of the work. The meetings at the Second Baptist church were deeply interesting, and there were indications of a general work of grace.

REVIVALS.—There is much seriousness and attention to religion in the Plymouth Church, over which Rev. Mr. Beecher presides as pastor, and there are many indications of a general revival. During the present week prayer meetings have been held every morning in the lecture room, between the hours of eight and nine o'clock.

In the Methodist Centenary Church there are also indications of a revival, and a number of persons have already been received into the church.

In the Mission Church on Carleton avenue, under the pastoral charge of the Rev. Mr. Francis, (Methodist), a series of meetings have been held, and some 40 or 50 persons added to the church. In the Dean street church, under the same charge, a similar series of meetings are in progress, at which a number of persons have asked for the prayers of the congregation.—*Brooklyn Eagle.*

REVIVAL IN HEATH, MASS.—The past season has been one of thrilling interest to the faithful in this place. A good work of grace has been experienced among us since June last to the present time. Converts have been multiplied, and the feeble church has been made to rejoice. The baptismal waters have, for the first time, for years, been visited, and the banner of the gospel has been unfurled, bearing the inscription, One Lord, one Faith, one Baptism. A. H. S. Heath, Dec. 19. [Watchman & Reflector.]

The Institute at Covington.

A writer in the Ohio Christian Journal recommends that the property belonging to this Institution be donated to the Foreign Mission cause, to be equally divided between the Northern and Southern Boards. The suggestion, under the existing circumstances of the case, strikes us favorably. The property is said to be worth two hundred thousand dollars, and for all practical purposes it rests a dead weight on the Baptist denomination in the South-west. Difficulties have arisen in the management of its affairs which must, for many years, if not forever, so alienate the feelings between the Baptists in the free and the slave States, as to forbid the idea of a harmonious cooperation; the more remote Southern States evince but little sympathy with the movement of Kentucky, and it seems to be very generally conceded that Covington is not the place for a theological institution for the South-west. The Kentucky Trustees do not claim it as their Institution, although they have taken possession of it. Under these circumstances, if the property can legally pass into the hands of the Missionary Boards, it might be so disposed of as to replenish their treasuries, while at the same time it would remove one bone of contention between the North and South.

LIBERIA.—The new republic of Liberia, notwithstanding all the obstacles it had to encounter while it remained a colony, bids fair to rise and take a respectable rank among nations. England and France have already acknowledged the independence of this infant republic; but we have heard of no such act on the part of the United States. Our government was prompt in acknowledging the independence of Texas and France; but it seems reluctant to do the same act of justice to this little republic of "Native Americans." As an act of courtesy, ours should have been the first nation on the globe to recognize the independence of this little band of colonists who went out from among us; and especially should the members from the Southern States have interested themselves in bringing this object about, inasmuch as the Colonization Society has been the foster-child of that section of the country. We know of no reason for this delay of an act of justice at the hands of the American government, nor can we think of any, unless it be that there are among our lawmakers some who would feel horrified at the idea of admitting a man with a darker skin than his own, as a Foreign Minister at Washington.

It is said that the purchase of Gallinas is likely to be affected through the aid of philanthropists of Great Britain, and that the government of Great Britain will aid in extinguishing the slave factories there. This will give to the republic entire possession of the coast from Sierra Leone to Cape Palmas, a distance of 300 miles. This extent of coast, including also the coast of Cape Palmas and Sierra Leone, will be forever freed from the slave trade. The commander of the British squadron on the African station has been directed to aid the Liberian authorities in removing from their recently acquired territory at New Cesters, the slaves established there. Two vessels have also been

placed at their disposal for the same purpose, by the French government.

Clerical Statistics.

MR. EDGRO.—Permit me to call the attention of your readers to an editorial headed "Clerical Statistics," in the last number of the Christian Review. The subject of mortality seemed not unworthy even of the attention of the Psalmist, when numbering our "threescore years and ten," and in other places, contemplating the fleeting hours of life; nor has it yet ceased to be a subject of interest.

The article in question is the more valuable for its reliable accuracy. It contains an abstract of all the deaths of Baptist ministers registered in successive quarters of the Review for the thirteen years past, from 1835 to 1848 inclusive. The whole number of ages stated in the abstract, together with two deaths returned afterwards, making 380 in all, might seem to be an insufficient basis. Yet the close similarity of the averages indicates a fair representation of the true law of mortality.

Thus in Maine, the average life of forty-one ministers was 62.9 years; in New Hampshire the average life was 56.3; in Vermont, 58.3; in Massachusetts, 55.9; in Connecticut, 51.7; in New York, 56.8; in Virginia, 57.2; in Ohio, 56.2. The final average of the entire number is 57.6 years.—To some it will appear surprising that there is no particular difference in this respect, between the South and the North; the average of fifteen ages in Georgia, for example, being 52.6 years.

The computation below, depends on the following data, quoted from the Review. From these returns we have carefully derived the following results by the usual method.

Expectation of Baptist Ministerial Life in the United States.

Age.	Exp. yrs.	Age.	Exp. yrs.	Age.	Exp. yrs.
21	36.7	36	28.7	51	20.7
22	35.8	37	28.2	52	19.9
23	35.3	38	27.4	53	19.8
24	34.4	39	26.7	54	19.5
25	33.6	40	26.1	55	19.2
26	32.8	41	25.8	56	18.6
27	32.3	42	25.3	57	18.3
28	31.9	43	24.9	58	17.6
29	31.8	44	24.5	59	16.8
30	31.6	45	23.9	60	15.8
31	31.5	46	23.6	61	15.6
32	30.7	47	22.8	62	14.9
33	30.3	48	22.3	63	14.2
34	30.0	49	21.6	64	13.6
35	29.4	50	21.0	65	12.9

From this table, one may perceive at a glance, how long ministerial life usually continues after arriving at any of the given ages. For example, a minister on attaining the middle of his 21st year, may expect 36.7 yrs., or 36 yrs. 8 months longer, on an average with others; and at the middle of his 30th year, 31 yrs. 7 months. The relative value of ministerial expectation compared with that of a General Table, (the Carlisle), is as follows:—

Age.	Exp. yrs.	Age.	Exp. yrs.	Age.	Exp. yrs.
21	36.7	40	26.1	60	15.8
25	33.6	45	23.9	65	12.9
30	31.6	50	21.0	70	10.4
35	29.4	55	19.2	75	8.4

At the age of twenty-one, the Carlisle table has the lead by a difference of four years, which gradually diminishes till the age of fifty, when the former gains the ascendancy for the rest of life.—A similar peculiarity is noticed in Dr. Wigglesworth's General Table for the Northern States, and indicates a special cause of mortality here, during the earlier part of manhood, which does not operate to the same degree in England. Whether it be a want of practical physiology, or an excessive and precocious tasking of the faculties, is not our province here to inquire.

However this may be, were the above expectations increased by the correction which is added to the Carlisle and Chester tables "for the increase of population," the expectations of ministerial life above, would, in the main, undoubtedly exceed those of any general table in existence. With other indications they show conclusively that due activity of mind is favorable to longevity,—in the receipt of truth, length of days is in her (wisdom's) right hand. There are other interesting considerations growing out of this subject, for which permit us to refer to the Review.

Yours truly,

VOGEL.

January 8, 1849.

—Rev. Baptist Noel.

The secession of this eloquent divine from the English church does not seem to give much satisfaction to the Episcopal editors in this country.—Once he was spoken of by them as the Hon. and Rev. Baptist Noel; now our neighbor of the Calendar speaks in this wise:—

"Mr. Baptist Noel has preached his farewell discourse to the congregation of St. John's chapel, Bedford-row, and has been succeeded by Rev. T. Deatley, Arch-deacon of Calcutta, an appointment of the family of Bishop Wilson."

We have italicized a few words in the above paragraph, for the sake of giving to them the proper emphasis. The only fault that is found with the Rev. Mr. Noel, is his having seceded from the Church. A foreign correspondent of the Calendar, under date of Dec. 14, whose letter appears in the same column of the paper from which the above is taken, says:—

"The Hon. and Rev. Baptist Noel's secession continues to produce great excitement in the religious world. People are wondering why, with a vigorous intellect, commanding eloquence, and a pure life, and with the advantages of aristocratic birth and influence, he has been left for 26 years in a subordinate station in the church—living on the rent of pews in his chapel. Some say Mr. Noel is to join the Methodists; others say, the Free Kirk of Scotland. A few maintain that he intends to join the Irvingites."

It is possible that a bribe of a rich "living" might have kept him where he was, but we doubt it. He is about to publish the "Reasons" for his secession, which will place the matter in its true light. It may be the fear of these Reasons that is producing such an "excitement in the religious world."

Rev. Rollin H. Neale, of Boston, has been elected chaplain of the Massachusetts House of Representatives.

REVOLUTIONARY PAPERS.—The Providence Journal states that George W. Greene, Esq., of that city, has in possession, and is preparing for the press, the papers of Gen. Greene, besides official and private letters by himself, between two and three thousand letters of most of the distinguished men of the American Revolution.

Religious Items.

ANCIENT VERSION.—Dr. Gilly has published a version of the Gospel of St. John in the Lingua Romana, or Rumanian. He is of opinion that it is a work of the twelfth century, and part of the earliest complete version of the New Testament which is now known to exist in any vernacular European language. He says—"Portions of the Old and New Testaments, (such as the four Gospels in Anglo-Saxon, and the four books of Kings in the old French of Northern Rumanian) have been brought to light in abundance, and illustrate the condition of biblical literature in various ages and dialects; at the same time that they encourage us to hope for the discovery of more treasures of the same kind. But where can we find the four Gospels, the Acts of the Apostles, the Apostolic Epistles, and the Apocalypse, as an entire and complete vernacular version of any country in Western Europe, of so early a date, as I hope to prove the Rumanian version to be! The peculiarity, therefore, of the present volume consists in its being the specimen of a more exact translation, and of a more copious collection of Holy Scripture than has hitherto been published as a work of the dark and middle ages."—*Chr. Chron.*

PURITANISM.—At a church not many miles from Wakefield (where all the obsolete rites and ceremonies of the Church in past ages are sought to be re-introduced) occurred on Tuesday week one of those scenes which are so repugnant to all right-minded Protestants. The occasion of it was the consecration of two singers for the office of chorister, by the priest, which consisted in their being laid by the curate to the altar, there to receive the "laying on of hands," and to be clothed in the "white robe of office," in the presence of the congregation. Such is the decadency of Protestantism, and the spreading of half-Romanish forms and ceremonies—substituting for spirit and truth, empty show and form.—*English paper.*

LAYING A CORNER STONE.—A correspondent of a New York paper, writing from Cincinnati, says:—"The Roman Catholics laid the foundation stone of another church on Sunday morning, the 10th inst. The turn-out on the occasion was very large, and the parade and foolery would have well equaled any of the festivals of Old Spain, when his Holiness was about to exhibit his gracious face. Drums, fife, clarionets, bugles, violins, trombones, &c., in various companies, kept up a confused noise from early sunrise to nearly sunset."

RETURNING TO JUDAISM.—The Jewish Chronicle mentions, that since the emancipation of the Jews in Prussia, a Jewish family, consisting of father, mother, son, and daughter, who had been converted for fourteen years, applied for permission to return to Judaism: permission was immediately granted by the State.

PERVERT TO ROMANISM.—The Rev. Robert K. Seance, B. A., of Brasenose College, Oxford, has conformed to the Church of Rome. The Rev. prefect, in publishing his reasons for secession, urges that he had, previously to leaving the Church, been permitted by his diocesan to hold and teach the identical doctrines which he now holds in communion with Rome; and that the only doubt existing in his mind, for a considerable period previous, was whether his own diocesan or the Bishop of Rome had the greater claim on his obedience. Mr. Seance was ordained in 1844.—*Church and State Gazette.*

NEW MEXICO.—We find the following in the correspondence of the New York Observer:—"New Mexico is in our power, and already calls for assistance. The supremacy of the priest is at an end. On every side you hear the people declare that they regard him not, and now they can labor cheerfully—heretofore any effort to make an honest livelihood was of no avail, as the Indian, the rich man and the priest were sure to have all their gains. They have learned also that marriage is an institution authorized by God and protected by the laws of the land, and it is not requisite that all their means be spent in securing its benefits—but that the rich as well as the poor can be partners of its comforts, and not live longer in carnal and vicious indulgence. Rely upon it—this very thing the difficulty of all, but especially the poor, to be united in wedlock, has been a greater drawback upon the prosperity and happiness of this people, than almost any other men and women who were not able to secure from their earnings a pittance to give to the Master of Ceremonies, must live in the most debasing and criminal state of prostitution, who otherwise might have had enough to support and clothe an industrious and happy family.—A year or so since at Santa Fe, a poor laborer who had a cat, (a small cat), a yoke or two of cattle, and a little homestead, desired, and of course asked the priest for marriage. He was told that the fee of \$15 or \$20 must be paid in advance.—He could not possibly do his house, his cart, his oxen, and all his possessions were then demanded.—It was plain all hopes of marriage must be abandoned, and a life of single blessedness was all that was left. In this state of dependency his situation was made known to the American authorities resident there then, and soon to his relief an alcalde or magistrate was required to perform the ceremony, while the man retained his honest gains and lived in peace and security ever afterwards. If favorable influences were at work in that region, no one can tell the limit of usefulness. A church of good external and internal appearance—a faithful, devout ministry—a number of pious families—and some such there are—and the free distribution of the Scriptures in the American and Spanish languages to the soldiers and people, without a doubt, do a vast deal of good. Will not our Board and able zealous men of the church set themselves hastily to work. Such an opportunity for doing good never was offered before. In hope that something will be speedily done, I remain yours, &c."

J. M. C.

SURPLUS CLERGY.—We (London Daily News) could point to one church, not many miles from Guildhall, in which there are as many as five lecturers appointed, who preach to congregations varying in number from five to thirteen!

ROMISH TENDENCY.—We learn that a correspondence between the Bishop of Exeter and some clergymen of that diocese, which has just terminated, will be given to the public in a short time.—The correspondence was commenced on the part of the clergy, who felt it their duty to object to a sermon recently printed by the Rev. W. Maskell, his Lordship's domestic chaplain, on account of the objectionable thought, of its manifest leaning towards many Romish errors, especially those of ap-

pricular confession and sacerdotal absolution.—*English paper.*

FINING A BAPTIST.—On Sunday week, the sentence given by the Bishop of Winchester on the Rev. C. J. Proby, rector of St. Peter's, Cosehill, in this city, (who a short time since was publicly immersed by a Baptist minister, after which he received the sacrament at the Baptist chapel), was affixed to the church door of that parish. In addition to the suspension of three years, the Rev. gentleman has to pay all costs.—*Salisbury Herald.*

THE ANTI-STATE CHURCH MOVEMENT.—EXPORTS OF THE DISSENTERS.—The London Patriot says: From the reports which have reached us, the public meetings already held in the Midland counties have hitherto been of the most successful character. The meeting at Birmingham is to be followed up by the delivery of lectures in the town and neighborhood, under the superintendence of an active Local Committee. Those at Derby, Nottingham, and Leicester, at which Mr. Thompson, M. P. and Mr. Burnet are to be present, are, we understand, looked forward to by the inhabitants with the liveliest anticipations. At Leicester, the meeting is to be held in the theatre, and both the members for the town, and also Mr. Gardner, the late member, have engaged to attend. Meetings are, we believe, in contemplation for Bath, Bristol, Cheltenham, and the neighboring places: in the principal towns in Essex, and at several places in Norfolk and Suffolk, where the Rev. T. A. Wheeler, of Norwich, who has lately been appointed the agent of the Anti-State Church Association in those counties, is actively engaged in organizing an effective movement. Lectures are about to be delivered in Northamptonshire and Bucks, and several public meetings are likely to be held in the metropolis. The Executive Committee, it is evident, are observing the signs of the times to some purpose, and are making ready for a desperate struggle, when the Irish Endowment scheme of the Government is authoritatively announced.

THE AUSTRIAN EMPIRE.—Every one is puzzled and perplexed in reading the accounts of the movements in Austria. In fact, the Austrian Empire is a mass of iron and clay; it has never been solid; and now that the spirit of liberty and democracy pervades it, it cannot possibly hold long together. It contains sufficient materials to form four or five respectable Kingdoms, as the following table will show:—

Slavonians,	16,700,000
Germans,	8,900,000
Magyars,	4,300,000
Wallachians,	2,800,000
Italians,	4,500,000
Total,	36,500,000

The sooner that each of these countries is set up into a separate kingdom, with its own free Constitution and Sovereign, the better for the interests of liberty and progress, in all that tends to dignify and promote the happiness of man.

Church Difficulties.

The following sensible remarks on this subject, are taken from the Concord Congregational Journal. We are not aware that they will apply to any church of our own denomination in Connecticut; but "Church Difficulties" are too apt to arise from slight causes. A difference of opinion in regard to the qualifications and fitness of a pastor, sometimes is the cause of a serious and protracted difficulty in a church, which it may require years to heal. "Let alone strife before it is meddled with," is an injunction of the wise man, and it would have been well for many churches had they regarded this advice. Should these remarks chance to meet the eyes of a church where there is a prospect of a storm in the distance, we would direct them particularly to those portions which speak of prayer and fasting, and the power of love.

"Sometimes there are not only church difficulties, but church quarrels, and even quarrelsome churches. Not content with the amount of discussion and trouble which the imperfection of christian professors ordinarily inflicts, they seem to delight in husbanding all controversy and grudges on hand with a penurious carefulness, and to cultivate 'the root of bitterness' as though it was the choicest plant of the garden. When these are spent, restless and dissatisfied, they almost try their invention to forge new subjects of contention, in adjusting which they may expend their Scripture and logic and exhibit their marvellous power of conscience. This spirit originally springs from the temperance or false notions of individuals, but in process of time acquires such diffusion and predominance as to characterize the church of which they are members. Like the wicked it is doomed to have no peace, and cast up mire and dirt. Thrice wretched they who are linked to its destinies, and obliged to participate, if not in its angry spirit, yet in its endless wrangles. But there are churches which have difficulties which are not quarrels, and none the less grave and perilous because they are only occasional and spring from honest differences of opinion.

The members of a church may form different opinions of the abilities of the pastor; or while he meets the taste of some, he may grievously offend that of others, and thus engender controversy.—Cases of discipline are inevitable, some of which may not be so clear as to command a unanimous verdict, or the individuals implicated may occupy such a position or be so influentially connected, as to escape censure through the fear or the partiality of the church. Nor is it to be denied on the other hand, that the discipline may be unjust, being the result of prejudice, or passion, or intemperance, and therefore furnishing a reasonable ground for complaint. Not unfrequently the removal of the old church from its early location or the erection of a new one in the place of the old becomes the occasion of dissatisfaction and controversy, ending in the disruption of the most peaceable and well organized societies. Then the formation of new churches within the territorial limits occupied by the ancient society, touching the selfishness or raising the natural and honest doubts of wisdom and expediency, may awaken jealousies and provoke antipathies resulting in little less than proclaimed hostilities.

When peace has departed from a church from any of these causes, its progress being not only impeded but its very existence periled, there is need of the wisest counsels and the most judicious measures. In the heat of excitement argument is powerless; the first efforts should be directed to overcome passion and prejudice, and give scope for the exercise of cool reason. Whatever irritates only tends to make bad worse, and double the evil already intolerable. The power of love is to

be tried in kind words, kind intercourse, and patient forbearance, and then difficult questions may be satisfactorily adjusted with argument or without it. The contending parties should learn that will is often taken for conscience, and stubbornness for firmness of principle, and that good men are often the most unreasonable and difficult to deal with because even in their errors and wrong steps they are so very honest and conscientious. The necessity of yielding individual to the general interest, private views and predilections to the common sentiment and the common good, should be enforced. The greater number of church controversies are the result of selfishness and the pride of opinion. The advice of disinterested and judicious men is important in cases difficult of adjustment. Interested parties are no more qualified to sit upon their own controversies than interested individuals; the judgment of the uncommitted and impartial alone is entitled to respect. It should be remembered in the last extremity, that church possession, like the kindred possessions of which we read, goeth not out but by prayer and fasting. This resort may be availing when all other measures fail, nor can it be tried too earnestly, or be persevered in too long. Heaven only can send relief in bitter and protracted church controversies. They acquire almost an immortality, and go down from generation to generation. Those who engaged in them die, while the controversies still live; the controversies may not end, but the churches and societies will, into whose bosom they stole, and found it sweet and garnished. The ministry is impotent, the Gospel powerless, and the thousand prayers of the church unavailing, when the spirit which animates it is the spirit of bitterness and contention. The Gospel is omnipotent; but it is the omnipotence of love."

MORE NEW THEOLOGY.—A brother of the Rev. Dr. Bushnell was ordained as pastor of a Congregational church in Worcester, Mass., a few weeks since, who, it would seem, is a man by himself in theology. The Independent, in noticing his ordination and previous examination by a Council, says: "He held that all Christians were inspired, and that their inspiration was the same kind with that of the sacred writers." "On the subject of the Trinity, he declined making use of the term persons, nor did he assert that they (the distinctions Father, Son and Holy Ghost), were eternal distinctions in the nature of God. As to the person of Christ, he declared his belief in his divine nature, and that he appeared in a true human body, but neither affirmed nor denied his possession of a human soul. The examination of the candidate was sustained by a vote of 16 to 11."

"Every generation grows wiser," and who can deny but this young Mr. Bushnell is wiser than his father?

Well-Merited Honor.

MARLBORO' HOTEL, Boston, Jan. 3, 1849.

On New Year's evening a number of our citizens connected with the Massachusetts Temperance Society, and other benevolent associations, called on the Ex-Mayor, Hon. Josiah Quincy, Jr., with testimonials of his high respect for his important efforts in the cause of Temperance and good order, as Chief Magistrate of the city for the last three years.

After cordial salutations, the venerable Dr. J. C. Warren stated in most special object of the visit—marking in substance:—

The Council of the old Massachusetts Temperance Society, the officers of other Temperance Societies, and many friends of Temperance, have thought it proper to address you on the occasion of your retirement from the office of Mayor. We wish, Sir, to congratulate you, not on the great increase of population, wealth and prosperity, which has occurred during the three years of your administration; but we come to congratulate and thank you for the great moral operations which have taken place under your influence.

The period at which you had to decide whether the sale of spirituous liquors should be sanctioned by the laws of our City Government, or prohibited, was one of severe trial. On the one side we heard the clamors of self-interest and passion, threatening to overthrow all that resisted. On the other there was nothing but the quiet voice of Temperance and Virtue. Between the two you did not hesitate; and when the hour came, you gave your vote with a decision—which I will not call Roman, but American—worthy the descendant of a Patriot of 75. By this act you decided, in regard to our city, a principle of the first importance—a principle, the adoption of which must forever be an honor to the people among whom we live. So far as we know, no great city, under the free government of this country, or under any governments of Europe or Asia, has ever been distinguished by so important a measure in favor of Temperance and self-denial; and none seems to deserve this honor more than the city which gave birth to the Temperance Reformation.

What has been the result? Your decision has been sustained by the acclamation of your fellow citizens. But the license law, it is said, has been very frequently violated. This is true, and it will always be true, that uneducated, unprincipled and demoralized persons will violate it, so long as passion, self-interest, and the spirit of self-indulgence continue to exist. But, on the other side, we know that the educated part of society has been gradually diminishing the use of stimulating drinks. We may say, also, that the great population of all the Northern States has been undergoing a change of habits—general, profound, and as we believe, permanent. Who does not know that, formerly, every individual used wine or spirits, and placed them on his table for his visitors? Perhaps it is not generally known, what I have the means of knowing from daily professional observation, that it is more rare now to see a person who makes use of stimulants, than it formerly was to find one who did not do so.

All these changes receive material support from the existence, in Boston, of an act prohibiting the sale of ardent spirit in small quantities. And here allow me to say, that the recollection of what little agency I have had in promoting such changes, gives me more satisfaction than any other circumstance of my life.

With these impressions, we come, Sir, to thank you once more for your decision on the license law, for your public and decided support to the cause of Temperance; and as a permanent

Missionary Mass Meeting.
At the Missionary Mass Meeting of the Baptists of New London County, held in October last, with the Central church in Norwich, it was resolved to hold another similar meeting at such time and place as might be fixed upon by a committee appointed for that purpose. Such a Mass meeting will accordingly be held with the First Baptist church in New London, on the first Wednesday (the 7th) of February, 1849. The Rev. Mr. Vinton, his wife, and the Karens, will be present, and perhaps other missionaries.

A deeply interesting meeting is anticipated, especially as information is received of several men who are ready to be sent out as missionaries and sustained by the contributions of the Baptists of New London County. Friends of missions, especially those in the county, are earnestly desired to be present at the meeting.

On behalf of the Committee,
Norwich, Jan. 2, 1849. E. T. HISCOX.

Advertisements

DOCTOR
J. C. JACKSON,
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PROVERBS FOR THE PEOPLE:
—OR—
ILLUSTRATIONS OF PRACTICAL GODLINESS DRAWN FROM THE BOOK OF WISDOM.

BY REV. E. L. MAGOOD,
Author of "the Orators of the American Revolution."

CONTENTS.
Chap. I. Introductory; or The Wise Preacher. II. Captiveness; or The Censorious Man. III. Kindness; or The Hero who met Conquerors. IV. Sobriety; or The Glory of Young Men. V. Frugality; or The Beauty of Old Age. VI. Temptation; or The Simpleton Snares. VII. Integrity; or The Tradesman Perjured. VIII. Extravagance; or The Spendthrift Disputed.

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GOULD, KENDALL, & LINCOLN,
59 Washington street, Boston.

THE SOCIAL PSALMIST:
A NEW COLLECTION OF HYMNS FOR
CONFERENCE, MEETINGS AND
FAMILIES.

BY BARON STOW AND S. F. SMITH.

THIS selection has been in preparation nearly five years—during which time it has been subjected to repeated revision, and has been enlarged. The object in its preparation has been to furnish a collection of choice Hymns, for the Vestry and the Family Circle, of a character and of a character nearly suited to the various stages and conditions of the Christian life; and other devotional meetings usually held in the churches. The collection is arranged in three parts. The first part, containing 100 Hymns, for instance, on topics in bracing, Worship, praise, warning, invitation, entreaty, regeneration, repentance, and the like. The second part, containing 100 Hymns, for instance, on the Christian's life, revival, receiving and dismissing members, &c. The third part, containing 100 Hymns, for instance, on the Christian's life, revival, receiving and dismissing members, &c. The collection is arranged in three parts. The first part, containing 100 Hymns, for instance, on topics in bracing, Worship, praise, warning, invitation, entreaty, regeneration, repentance, and the like. The second part, containing 100 Hymns, for instance, on the Christian's life, revival, receiving and dismissing members, &c. The third part, containing 100 Hymns, for instance, on the Christian's life, revival, receiving and dismissing members, &c.

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good paper, and strongly bound in sheep, and is afforded at the very low price of *twenty five cents per copy*, and 2500 copies are printed.

Copies for examination furnished clergyman gratis, on application to the publishers. The work, in paper covers, can be sent by mail at a trifling expense for postage.

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MINISTERS' MEETING

The next quarterly meeting of the New

Ministerial Conference, will be held with Allen, Groton Bank, on the 3d Tuesday, January, 1849, commencing at 10 o'clock A. M. Muzzy is appointed to preach in the eve. Hixox—An Essay on the best method of Ministry in Elocution and Pulpit Oratory. L. Muzzy on Public Prayer. M. H. Rising—Exegesis, Acta 18: 19. E. Loomis—Exegesis, Acta 13: 19. E. T. Hisey.

Norwich, Dec. 25, 1848.

Poetry.

The Grave.

Whose Grave is this? the mould so freshly thrown
Speaks it new opened; o'er the uncovered ground
The carpet of the Spring is not yet grown,
Like a sealed seal upon a closing wound.

A stranger's from the land of frost and snow;
A blue-eyed youthful mother's, who in vain
Came here to drink the healing gales which blow
In southern skies, but ne'er went home again.

Poor child! from kindred and from friends removed,
A lily in a distant garden dying;
Untimely snatched in twain! and those she loved,
Know scarcely where their withered flower is lying.

Her northern heart loved well its mother earth,
The valleys where she drew her earliest breath;
Her eyes turned ever to its place of birth,
And sought the Pole-star till it closed in death.

So young, so fair, so formed for earth's bliss,
Now only dust, and in a foreign land;
Not even allowed in death one more to kiss
A mother's lip, to press a father's hand.

'Tis said within the royal halls they live
Of our great countryman, the Northern King;
He loves and honors them, and fain would give
Some comfort to the parent's sorrowing.

Who can give comfort? neither kings nor slaves,
Thou mother heart! to sorrow such as thine;
Which, like the quenchless lamp in Roman graves,
Burns undiscovered in its secret shrine.

Bind a green wreath, upon her grave to lay,
From the majestic oaks, which round us stand;
She knows the leaves, and, in a happier day,
Has twined such garlands in her father's hand.

Not so; of lilies will I bind the wreath,
White as the snow upon her mountain home;
White as the marble of her cheek in death;
White is death's hue—green speaks of hope to come.

Yes! green belongs to hope; let both unite;
A Christian mourner cannot know despair;
The green oak garland and the chaplet white
Lay side by side. How sad, and yet how fair!

Come, southern flowers, and twine about her grave
Emblems of pity, which to grief are dear;
Stand here, wild briar! and thy pale blossoms wave;
Forget-me-not! stand thou and sorrow here.

Ye winds of heaven, breathe a gentle sigh
Above the tomb, where now she rests from pain;
And let the murmuring willows softly die,
Upon the shore they bore her to in vain.

Re-Union in Heaven.

If you bright stars which gem the night,
Be each a blissful dwelling sphere,
Where kindred spirits re-unite,
Whom death has torn asunder here:
How sweet it were at once to die,
And leave this blighted old affair,
And soul meet soul to cleave the sky,
And soar away from star to star.

But oh, how dark, how drear, and lone,
Would seem the brightest world of bliss,
If wandering through each radiant one,
We failed to find the loved of this;
If there no more the ties shall twine,
That death's cold hand alone could sever;
Ah! then these stars in mockery shine,
More hateful as they shine forever.

It cannot be—each hope, each fear,
That lights the eye or clouds the brow,
Proclaims there is a happier sphere:
Than this bleak world that holds us now;
There is a voice which sorrow hears,
When heaven's weighty life's galling chain,
'Tis Heaven that whispers—dry thy tears,
The pure in heart shall meet again.

Religious & Moral.

The Emigrants—Scene of Grief—
The Susquehanna.

BY J. R. CHANDLER.

During the close of August and the first of September last, I was, in obedience to an imperative call, engaged in some business in Harrisburg, Pennsylvania. The little borough was crowded with delegates to two conventions then being held, for the purpose of nominating candidates for the opposing parties for the office of Governor of the commonwealth; a part of the machinery to which our institutions gave rise, and those who affect to sneer at these preliminary movements, do not understand the true theory and practice of republicanism, where action, to be effective, must begin in the will of the people, and to be beneficially operative it must continue in concurrence with the will. Notwithstanding the presence of two antagonistic parties, there were peace and much social intercourse between the delegates of opposite creeds; nor was this marvelous, the contest had not yet been delivered to the parties; the rivalry and antagonism were between the members of the same party, who should be the candidate—that settled on each side, then the divided fronts of the main division would unite, and the hostility be transferred from actions of the same party to the parties themselves. The general field of contest was of course not taken there, so that the elements of political warfare were held in abeyance, and the thronged streets wore a holiday appearance of pleasure and hope.

Standing early one morning at the door of the hotel, before the customary hum of rising, I was struck with a little procession from the canal towards the center of the place. A stern woman led the company, in which were four men, two of whom, and the youngest, each carried a child; and in the rear was a very tall man, bearing also a younger child, wrapped about with parts of a ragged female dress. The man by his height and measured tread drew attention particularly to himself. The appearance of the whole was that of poor immigrants; Germans probably; though the

stateliness of the march of its principal man was that of some one who had a spirit of independence, and felt that whatever might be his appearance, he was, for a time, at least, above the influence of outward circumstances.

The company passed me, and for a time I lost sight of them, and indeed nothing but the peculiar look of the man would have kept them in my memory. It was not long, however, before I saw a gathering in front of a public building, and loving to hear the remarks of those who speak out unrestrainedly, I joined the little company. It was evident that some movements towards effecting sympathy had been suggested. What they were, or by whom suggested, I could not tell. The strangers could speak little or no English, and for a time their appearance only appealed to the kindly feelings of the multitude. I had pressed in close to the strong man, who was still bearing the little child in the same position it rested when he passed me at the door of the hotel. The same fixed look of independence was in his face and position. There was much of sternness on the face of the woman, but it was marked by pain, referable perhaps to her situation, and to the marks of recent grief. Something was to be done, but what I could not yet determine. As I pressed nearer to the man the company crowded closer.

"You need help," said I to the strange man. He intimated plainly that he could not understand me. "You want bread," said I. "Das bread," exclaimed he, shaking his head. "Nein—des grab!"

And he threw the clothes from the face of the child on his arm, and the pale, quiet features of the little one were cold in death.

One low, agonizing cry went up from the depth of the woman's heart. One proud look around was given by the father, but that look was exchanged for one of anguish as he turned his eye downward toward the burthen which his arm sustained.

The company had come up, not to solicit charity, that they might eat and drink before they should die—but that they might obtain a burying place for the little one of their flock whom death had released from its parents' troubles.

It was a pretty child; the blue eyes were visible beneath the half closed lids, and the long lashes hung over them like gentle palls defending them from the rudeness of earth's winds. The fine light hair lay smoothly over the marble forehead, and a few white teeth shone out from between the lips that were shrinking away from each other in the coldness of death.

It was a grace the parents needed. The contributions were liberal, and a grave was provided. It would seem that in a wilderness of unclaimed lands which lie along the public works of Pennsylvania, there might be found a resting place for an infant stranger, without the alms-house, and which had been sought—but alas! who does not desire when they bury their dead out of their sight, that it may be in a place which memory may cherish.

We cannot comprehend the unconsciousness of the grave. We hedge it about, we make the last house as if comfort were to be enjoyed therein, and we love to place our dead side by side with others, as if there were fellowship with the mouldering clay. It is of no use to argue against this—it is better perhaps to encourage the feelings, and assist in their gratification. They refine the mind, they elevate views, they moderate passions and keep alive affections. Let the resting place of the dead be sanctified to all, it is the home of the temple of God. It is the Moriah of the Christian dispensation.

I can not leave Harrisburg at any season of the year, but especially in the early part of Autumn, without seeking the shore of the Susquehanna at sunset. All day long the river is beautiful, the quiet stream goes shining down, the ocean is full of loveliness, and all upon it, partakes of its character. But it is exquisitely rich and attractive near the close of the day. I went along to enjoy the scene. And placing myself upon the bold bank between the town and the river I looked westward for the sight that had so often been enjoyed. It was there; no change comes over such beauties; they are immortal—they are without mutation. In the bosom of the broad river—glowing with golden beams of the retiring sun—sat the island that breaks the utility of the stream and augments its beauties. So rich, so full was the sunlight upon the river that these islands seemed to be floating in the gorgeous light. Some shot out prominent angles into the water, and presented salient points to break the uniformity, while others sat swan-like down, their rounded edge touching the stream, as if they had been dressed by art to present the perfection of symmetry; the dark green of the shrubbery that strung up in the moisture of the islands, was mingled with the golden hues of the sun, and here and there the gentle current, by passing over some obstructing object broke into a ripple and danced like liquid gold in the sunlight.

It was a rich and lovely sight, one of which frequency of enjoying can bring no satiety, and he who sits down to such a scene finds the impressions of unfriendly association passing away—the resolution of revenge, which unprovoked rudeness excited, melting into better determinations of the heart—and all of bitterness and animosity which unchastened pride encourages, are neutralized and lost in the deep emotions of the love which such a view of God's works, and such a sense of man's enjoyment necessarily promote.

I sat absorbed in the scene until the sun began to drop below the hills, and the warmth of the coloring upon the water was yielding to the natural and colder tints of

evening, but upwards along the sides of the hills the gorgeousness of the sunlight was in its fullness. Casting my eyes away over the river, I noticed a gathering on the upland; and on looking close, I could discover the forms of those who composed the mourning procession. They made a grave for the little one of their flock, and had gathered around it to do the last offices to the inanimate form. They all bowed together, as if taking a last look, and when they raised their heads, I thought I caught a little of the wild cry of the anguished mother—but I must have been deceived, the distance was too great, but the signs of grief were visible, and I saw the father sustaining with his arm the afflicted wife, and the other members of the group cast their eyes toward their other female companion. The air was full of dust, the consequence of a long drought, and as the floating particle reflected the sunbeams, the funeral gathering seemed for a moment, bathed in the glorious light of the setting sun, transfigured on their mount of sorrow—transfigured from the poor mendicant wanderers they had appeared in the morning to children of light.

The glorious sunset on the island and waters of the Susquehanna can not soon fade from my memory—nor shall I easily forget the blaze of glory shed around the infant's grave. Strange that the richness of sunlight should spring from the impure particles by which it is reflected—but in this world of ours what but errors and impurities of the human kind make visible and beautiful the grace of Him in whose light and heat "we live and move and have our being?"—Graham's Magazine.

Maj. Noah and the Temple at Jerusalem.

The Louisville Journal has a long article on this subject, in the course of which it remarks as follows:

We shall now show that the prediction of the Saviour was fulfilled in the most literal sense. The prediction was that the building upon which his disciples were then looking should be utterly destroyed. The address was made in reference to what was a matter of sight, not to underground arches. See Matthew, 24th chapter, 2 v., Mark, 13th chap. 2 v. The language is plain and easily understood. It was also promised in the same connection that Jerusalem should be laid even with the ground, and that one stone should not be left upon another. These things were fulfilled in the most exact sense. Titus did all in his power to save the temple, but could not. The Jews set fire to the porticoes, and the infuriated Romans completed the work of ruin, while Titus was making personal exertions to save it. Josephus says the temple was burned against the will of Caesar. Titus then gave orders to demolish the foundations of the temple and of the city, with the exception of three towers. All the other buildings were levelled with the ground. Maimonides and the Jewish Talmud give the name of the Roman who tore up the foundations of Herod's temple with a ploughshare, and this is a fact as well attested as the fact of the destruction of Jerusalem by Titus. And so utter was the destruction of the city, that those who went to look at it could scarcely believe that the place had ever been inhabited. The amount of riches found by the Romans among the ruins of the temple and city, constitutes an ample reason for the destructive digging that took place among the foundations of the temple and city, and thus the prophecy was literally fulfilled. It is rather too late in the day for Major Noah to contradict facts that were never contradicted by those who were contemporaries of the events.—The Major is behind the times.

There is one prophecy of the Saviour, on the occasion of the one which Major Noah impugns, which has been literally fulfilled, and which the Major felt sensibly at the very moment he was endeavoring to blow away the character of its author. It was much more remarkable than the one that has excited the Major's Jewish doubts.—We allude to the prediction that "Judas should be trodden by the Gentiles, until the times of the Gentiles should be fulfilled." This was literally fulfilled, and is still in course of fulfillment. The land was sold by Vespasian to the Gentiles, and from the time of the destruction of Jerusalem to the present moment, the Jews have never had possession of Judea, nor of the city of Jerusalem. Various nations have held it, but the Jews have never recovered it, and never will until the times of the Gentiles are fulfilled. With this standing monument before his eyes, we cannot but wonder at the Major's blindness and prejudice.

The Irish Mother.

"You will be obliged to dismiss that woman, she does her work so badly," said Capt. R. to the steward of the Sailor's Home, one day.

"I suppose I shall," answered the steward. "I took her in from pity."

"From pity? Who is she, and what is she?"

"She is a poor Irish woman, just arrived in this country; her husband died a few months ago, and left her a widow, with six young children. She has left them in Ireland, and come over here to find employment to earn enough, if possible, to bring them over; such is her story, and she seems honest enough."

"Well, show her how to do her work and keep her a while, till we know more about her."

She was modest, diffident and retiring, little disposed to be communicative, and with little appearance of energy and character.

"You have left your children in Ireland, I understand," said the captain, approaching her.

"I leave all of them, the dear ones."

"How old are they?"

"The oldest little girl was thirteen and a half when I left her in care of them all, and the youngest, sweet one, was a little more than two."

"How long since your husband died?"

"My husband died about four months before I left Ireland, poor man, and left us in a little cottage and not half of a quarter acre of land; and the rent was twenty-five shillings a year. I put the land into potatoes and garden vegetables for the support of the children; but that was little you see, sir, after paying the rent. I thought I should be obliged to take them to the poor-house; so I says what I thought to the children; but Johnny says to me—that is the second one, dear boy—'O dear mother, do not send us to the poor-house, for ye see they will not let you come with us, and we shall be separated from you; and the white swelling is there, and many of the children die; but do, dear mother, leave us here to get along as well as we can, while you go to America; and it may be, mother, with God's blessing, ye may be able to fetch us all over at last, if it be but only one at a time. And so the child was teasing me day and night to come to America; so I wrote a letter to my two sisters in New York, the one at service, the other married, for the loan of a few pounds to fetch me over; and they sent me six pounds; and I left the younger children asleep when I came away, for I knew, sir, if I parted from them awake, they would cry so after me, it would break my poor heart."

The Irish mother toiled on, after this conversation, for weeks, and even months, doing her work better and better, and remitting every cent of her wages, often in advance, to her children, and receiving in return from them, letters from which we give a few extracts:

"Dear Mother:—Soon after you left us, the landlord, seeing that we could not pay the rent, took the best bed, and the best, and the table, and the chairs, and left us only the blankets, and the straw on the ground; but I hope you will return him thanks, and his family, in your next letter, for giving the house gratis to us, this present year." * * * "Dear Mother:—The price of meal here is one shilling and sixpence; the worst of flour the same; in regard of the price being so high, that we deferred to pay their demands, for rents, &c., which you had mentioned in your letter, until the next time you write. Catherine bought no shoes since you left home; in like manner, she would want to buy some clothes for the children. Dear mother, we must buy the firing, too, for if we do be seen in the mountains, or in any place, gathering sticks, we will be summoned."

Dear mother, I hope you will send for myself, that is Johnny, as soon as you can, if you think I would be of any benefit to you there."

The mother, with her Irish heart almost crushed with the thought, that although nearly a year had passed, not enough had been saved to pay the passage money of the first child, she was about returning to starve with her children in Ireland. But, by a good Providence, she was in the Sailor's Home—her case reached the ears of sailors. The distance from a sailor's ear to his heart is short, from his heart to his pocket shorter. A subscription was started among the boarders, and raised at once to sixty dollars; increased a few days afterwards, by another set of boarders, to one hundred dollars, and by a loan from her relatives, and an advance of her wages, to one hundred and forty dollars; sufficient to provision and pay the passage of the whole six.

The second Sabbath in November, in the morning, one of the runners of the house made his appearance before the door with six thinly-clad, bare-headed and bare-footed Irish children. The meeting of Irish hearts: they laughed and cried all at once, and all together. The first burst of joy over, Croton water, hair-brush, and comb, did all that a mother's love and ingenuity could do to improve the condition and the appearance of the young voyagers. At evening she might be seen in her little room, by a cheerful light, and with a more cheerful heart, gazing into the face of one and then another of her sleeping children as they lay in pairs in different beds about the room.

"This is the first place I came to in America," said she, "and this is the best place I have found yet, and this is the happiest hour I have seen. By the blessing of God and the kindness of sailors—God bless them all their days—we are all here in America. The children want shoes and clothes, and the older ones employment.—If we can get the latter, we shall soon have the rest."

Sentences from Bishop Taylor.

God hath sent some angels into the world whose office it is to refresh the sorrow of the poor and to lighten the eyes of the disconsolate. And what greater measure can we have, than that we should bring joy to our brother—that thy tongue should be turned to heavenly accents, and make the weary soul listen for light and ease; and when he perceives that there is such a thing in the world, and in the order of things, as comfort and joy, to begin to break out from the prison of his sorrows at the door of sighs and tears, and by little and little melt into showers and refreshment! This is glory to thy voice, and employment fit for the brightest angel.

So have I seen the sun kiss the frozen earth, which was bound up in the images of death, and the colder breath of the north; and then the waters break from their enclosures, and melt with joy, and run in useful channels; and the flies do rise again

from their little graves in walls, and dance awhile in the air to tell their joy is within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer,—so is the heart of a sorrowful man under the discourses of a wise comforter, he breaks from the despair of the grave, and the fetters and chains of sorrow, he blesses God, and he blesses thee, and feels his life returning; for to be miserable is death, but nothing is life but to be comforted. God is pleased with no music from below, so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing, comforted, thankful persons.

IGNORANCE AND PRIDE.—The intimate connection which usually exists between ignorance and pride, is one of the most curious phases of human nature. Magoon, in his "Proverbs for the People," gives the following as specimens:

"The Chinese treat European ingenuity with contempt, and still remain stupidly ignorant of the simplest laws of mechanics. The Persians think that all foreign merchants come to them from a small island in the northern sea, barren and desolate, so as to be dependent on them for every thing beautiful and good. A petty chief of an insignificant Indian tribe, is said every morning to have walked out of his wigwam, hid the sun good morning, and pointed out with his finger the course he was to take for the day. The Khan of Tartary, who did not possess a single roof of his own under the canopy of heaven, no sooner finished his repast of mare's milk and horseflesh, than he caused a herald to proclaim that all the princes and monarchs of the earth had his permission to go to dinner. The most troublesome boarder is always one who has been half-starved at home; and he who is most proud and contemptuous towards the poor, is he who has just been raised above abject penury himself."

A GOOD IDEA.—The Montreal Register holds the following language: "We hear much of the requirements of the age—among the plain Christianity of the New Testament needed new modelling, to fit it for the men of the nineteenth century. No such thing. Those who wish to be amused, rather than instructed and saved, demand novelty and excitement; but if souls are to be restored to God, it must be by means of his own truth. The free spirits of the times must submit to the 'righteousness which is of God by faith.' Justification by faith in Christ, and its associate doctrines must be preached, understood, felt, and the effects practically exemplified. The age requires the plain, pure gospel. Illustrate, defend, and plead for it, by the help of reasoned learning, and all the appliances of reasoning and sanctified talent; but let not the truth be concealed, or thrown into the back ground. Popery, infidelity, worldliness, and all other forms of evil, will fall before the cross of Christ. 'If I be lifted up from the earth, will draw all men unto me.' 'None but Christ!' as the martyr exclaimed in his dying moments, must be the motto of Protestantism."

A WORD FITLY SPOKEN.—Job Throgmorton, a Puritan minister, who was described by his contemporaries "as being as holy and choice a preacher as any in England," is said to have lived thirty-seven years, without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable John Dod, "What will you say of him who is going out of the world and can find no comfort?" "What will you say of him?" replied Mr. Dod, "who, when he was going out of the world, found no comfort, but cried, 'My God, my God, why hast thou forsaken me?' This prompt reply administered consolation to the troubled spirit of his dying friend, who departed an hour after, rejoicing in the Lord.—Ex. Popur.

Hours of Sleep.

Nature requires five,
Custom gives seven!
Laziness takes nine,
And Wickedness eleven.

"Advice," says Coleridge, "is like snow; the softer it falls the longer it dwells upon, and the deeper it sinks into the mind."

Modesty is the only sure bait if you angle for praise.

It is difficult to descend with grace without seeming to fall.—Blair.

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